159 much. An Indian agent had come, Anderson; he used
636 to live at Tule River reservation. All the Indians had gotten land; Steban and everybody (in 1893). The Indian agent gave my father and mother land at Canebrake. My parents went to Canebrake to live and Pete and I moved up there with them.

159 There was a witch at Canebrake and she made
754 me sick all the time, like I am now. My husband and my mother took me to a doctor at Paiute; he was a good Indian doctor. He said, "Don't you live up there at Canebrake any more; you stay some other place." So we all moved down to yïtiyamup; Steban and his wife owned yïtiyamup by that time.

159 Steban's mother was living with Steban and
578 his wife up there. I used to quarrel with my
606 mother-in-law; she was mean, that woman. My sister-in-law was a nice woman and for her sake sometimes I wouldn't say anything to our mother-in-law. Sometimes my mother-in-law would scold me, and then cry afterward; she would feel bad about it, I suppose.

159 Sometimes they made fiestas there at Steban's.
525 They played handgames all night; everybody stayed
578 up all night. Two doctors were over there at a fiesta once; one, Old Bill Chico, got drunk and
[273] got mad at an old woman. "I'm going to kill all the people," he said, and one woman came and hit him over the ear. They had built a fire in the middle between 3 houses that were there, on some level ground. When Bill Viejo was hit he went over to his wife by the fire; his wife told him to keep still and not to talk like that.

159 My husband used to get drunk sometimes. He be-
273 gan going with a woman up at Onyx when he was
837 drunk; he brought that woman home with him to our house at yïtiyamup. I left there then and went back to my parents' home. They were living at u·u·pu·lap then. Pete took that woman to yïtiyamup with him, but his mother didn't like her because she drank too much and went around with many men. That woman stayed a long time at the rancheria and Pete went to work cattle at Kelso valley. Pete was mean when he was drunk; I guess he was jealous; that's why that woman left him and went to Tule River reservation. She married over there and died there.

159 I didn't go back to Pete for a yr.; I didn't
797 want him any more. Then a priest came traveling around here; first he went down to the Jesus ranch (no. 13, fig. 11), then up to Onyx. He talked to us; he prayed and we did, too; we prayed in Spanish. All the Indians went there where he was; I went; my parents didn't go. We all prayed and sang loudly; every day for a week he talked to us. I was baptized that time.

159 That priest said Pete and I had to be married.
582 You'd better get your man back; if you don't you aren't going to live any longer," he told me. The priest had a ramada made, up at Onyx, and told everybody to come there for a week; he told everybody to pray there, morning and afternoon.

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

223. Then the clown spoke: "Pretty soon we talk to the shamans," he is saying. 224. "Good," the people are saying. 225. "Tomorrow," the clown is saying. 226. Then they talked to those shamans that next day. 227. "That clown is wanting to see you," the people are saying. 228. "You test yourselves," the clown is saying. 229. "Good," the shamans are saying, "and tomorrow we will test," the shamans are saying. 230. "And I will put up one woman and one man," the clown is saying, "these will look after you," he is saying. 231. "Good," the shamans are saying. 232. Then that next day those shamans got marked. 233. One woman and one man marked them. 234. Then those shamans put on their own feathers and also their own belts. 235. Then they all three stood there. 236. Then one man started a fire in the middle. 237. Then one shaman sat there by the edge of the fire. 238. He is holding his own basket tray in his own hand. 239. "Already," the clown is saying, "you test him." 240. Then that shaman, the Tübatulabal shaman, warmed up his own basket tray (over the fire). 241. Then those Yokuts shamans danced. 242. Then one shot that Yokuts shaman. 243. When he shot, he dropped down. 244. Then that woman, the caretaker, got up in order to come to him when he dropped down. 245. Then that woman lifted that shaman from here to there when he was dying. 246. She put him in the shade. 247. Then he is not powerful enough for the taking out of his own shot. 248. Then that shaman, the shooter, flew from here to there toward him. 249. Then he took that out with that basket tray; he swung that (basket tray) on top of him; he took that (shot) out for him. 250. Then from there he shot another one again. 251. Then also from there he shot again; he shot three times. 252. He is not powerful enough for his touching that one. 253. Then also from there again he shot another one twice. 254. He did nothing to him. 255. "So, you (plural) have strength," he is saying, "you are good shamans," he is saying. 256. Then from there they quit. 257. Then the clown spoke: "Pretty soon we quit; we will go back again toward our own houses," the clown is saying. 258. Then from there they all take leave.

259. Then from there I used to work all the time. 260. Then from there I used to go to the north fork (of the Kern River). 261. Then, when going and arriving there (at Kernville), I am sitting behind the store, one man and I are sitting (there). 262. Then a girl came there. 263. Then she saw me when I am sitting there and she is laughing at me when she sees me. 264. Then from there she entered in the store. 265. Then I am merely sitting there. 266. Then from there to here she went out from the store; she put on a new hat; she bought it. 267. Then from there, "Let's go," she is saying to me. 268. From there we came to this side; my horse is standing there. 269. Then from there we came; we double-mounted my horse. 270. Then we stood in the grass, in the deep brush. 271. We dismounted there. 272. Right away we copulated; the woman is very erotic; she is holding me tightly when she copulates. 273. There we slept right there. 274. From there I came in the morning to my own work. 275. Then from there she came to her own house in Bull Run. 276. Then from there I went again after two or three days. 277. Then from there again I found different women. 278. Then I took her right away. 279. Right away, also, we copulated there. 280. It is (what) I am doing to them all the time; I am copulating with different (women). 281. Then from there after a while I married that woman whom I found the first day. 282. Then I brought her to my own house. 283. There I lived for a long time with her—five years. 284. Then from there we discarded each other. 285. Then I quit her. 286. I never took her again. 287. Then I lived here alone; having finished discarding (my wife), I am just the same finding girls. 288. Then again I found one girl. 289. Then, "Quit her," my mother is saying, "I do not like them (the new wife, referred to in the plural by her mother-in-law)," she is saying; "someone is saying your wife (the new one) is her (the divorced one's) younger sister," she is saying; "you desire in future another one," she is saying. 290. "Good," I am saying.

291. Then from there I got sick. 292. Then I went to a shaman. 293. Then the shaman doctored me there. 294. Then, "I cannot touch you," he is saying; "that one doing it to you (i.e., causing you to be ill) is living down there," he is saying, "that very one is living," he is saying. 295. I am saying nothing when he says this. 296. From there I come

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22
Yokuts NS29

of these terms to wider groups. Thus the "Yokol" of the Tübatulabal seem to have included also the Gawia, Yaudanchi, and perhaps other tribes.

The Tübatulabal of to-day may aggregate 150. Perhaps the number is nearer 100. On the ancient population there are no data. A thousand seems as reasonable a guess as any other: at least it appears ample.

ARTS.

The Tübatulabal are one of the seemingly endless number of California tribes whose customs have never been described in any detail. Intercourse and intermarriage between them and the Yokuts were so frequent that they must have been strongly influenced by this much larger nation.

Their basketry is scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness. Tree yucca root replaced *Cercis* bark for red patterns. They made pottery of the same type as the Yokuts. Like these people, they ate tobacco mixed with lime. Their houses, or at least one form of dwellings, were covered with tule mats.

It is not certain that they had any form of sweat house: what may be remains of such have been reported. Balsas of bundled tules, with a keel, a slender prow, and a square stern, were made.

The dead were buried.

SOCIETY.

In their social life they stood more apart. The exogamous moieties of the Yokuts were not represented among them. There are possible traces of the totemic manifestations that accompany this dual organization. Young eagles were caught and reared. They were not killed, but were ultimately liberated. The plucking of their feathers seems to have been only a minor end of their captivity. Other birds, such as condors, crows, hawks, and geese, and even young coyotes, were kept as pets; in some cases inherited by the son from the father. In mythology the eagle is the chief, the coyote his antithesis; one has as associates a variety of birds, the other lizards, vermin, and trivial or noxious beasts.

In some matters Yokuts practices have failed to obtain a foothold, or a secure one, among the Kern River people. The parent-in-law taboos are not observed, or only by those individuals intimately associated with the Yokuts by intermarriage. This factor, incidentally, has introduced a number of Yokuts personal names among the Tübatulabal, who care very little whether an individual's appellation has any meaning as long as it is the name of an ancestor. The designation of kindred is almost identical with that of the Kawaiisu, and